لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Fatah 1352–December 1973

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Excellences of the Holy Quran

Concerning Mutual Human Relations

(By Maulana Abul Ata)

Addressing a mammoth meeting of the Ahmadies, held at Rabwah on December 27, 1972, Maulana Abul Ata said :

Gentlemen ! *The Holy Quran claims* that it satisfies all human needs, it provides remedies for all human ills. It has chalked out all the ways leading to God and clearly pointed out all the avenues to His nearness. It has stated, in all detail, man's duties to God and his duties to fellow-beings. It has set forth all the rights and duties of man so that the edifice of human society be raised on a strong, unshakable foundation. This morning I am going to speak to you on the excellences of he Holy Quran concerning man's duties to God and his duties to his fellow-beings.

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The Arabic word انسان (man) is the combination of two loves—his love for his God, and his love for human-beings. Man

is gifted with the vast, fathomless love of God as well as the deep love of his fellow-beings. The two loves devolve upon him certain rights and duties, the performance of which produces excellent fruits. Without the performance of both these duties a man has no right to be called a man. Says the Promised Messiah :-

"The effect therefore, of walking in obedience to the ordinances of a perfect law is, that a man is enabled to perform his duties towards God and his duties towards man in a fitting and creditable manner. He is totally resigned to the will of God and completely engaged in the service of humanity. Such is the transformation which obedience to the law brings about in a man in this life.

In the next life, the spiritual union with God shall find a clearer manifestation in being afforded the sight of God and the services of God's creatures, which a man has performed simply out of His love and to which faith and the desire of good deeds are the only incentives, shall be symbolized into the trees and rivers of paradise".

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(The Teachings of Islam p. 136)

It may be noted that Providence had made complete arrangements for the moral and spiritual development of man since the beginning of creation which gradually expanded from period to period and from nation to nation. This is what His Lordship required of Him and this was essential for human evolution. After the expiry of the period of national prophets, God's wisdom raised the Holy Prophet, Muhammad (peace and blessings of God be on him) to be the universal Prophet for the whole world with a comprehensive Message and a complete code of law for all times to come. Unlike the previous scriptures, whose spiritual value was confined to a particular period and a particular nation, the ordinances of the Islamic *Shariah* are permanent and unchangeable in character. There is no possibility of any alteration, addition or subtraction in its teachings at any stage of its de-

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velopment. God says:

اليوم اكملت لكم دينكم واتممت عليكم نعمتى و رضيت لكم الاسلام ديناً

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (5 ; 4). Again God says:

انا نحن نزلنا الذكر و انا له لحافظون

Verily We Ourself have sent down this Exhortation, and most surely We will be its guardian". (15:10).

A marked feature of the sublime teachings of the Holy Quran is the fact that it lays down the most comprehensive, perfect and suitable directives concerning the mutual relations of men so that a strong and durable fabric of human society can be raised which knows no shaking. Gentlemen, the subject on which I am going to speak consists of (1) general human rights and (2) particular or personal rights which the Holy Quran has laid down for human society.

Of the general rights which the Holy Quran has granted to man is that *every new-born child has a right to live.* Nobody has a right to kill him. No human being shall be killed unless permitted by the law. Even the parents have no right to kill their baby. Even an individual has no right to kill himself. (Suicide is strictly prohibited in Islam).

The injunctions of the Holy Quran on the point are :-

لا تقتلوا انفسكم

(a) Kill not yourselves or your kith and kin. (4 : 30)

لا تقتلوا النفس التى حرم الله الا بالحق

(b) Kill not the life which Allah has made sacred, save by right. (6 : 153).

(c) Infanticide was current in some Arab families in the pre-Islamic period as the birth of a female child was to them ignoble and abhorrent. Says the Holy Quran ;

الا ساء ما يحكمون

Evil is that which they judge (16:60)

و اذا المؤؤدة سئلت بای ذنب قتلت

And when the girl-child buried alive will be questioned about. For what crime was she killed? (81:9,10)

(e) Those who kill their children for poverty, the Holy Quran says:

لاتقتلوا اولادكم خشيئة املاق نحن نرزقكهم و ايا كم

And kill not your children for fear of poverty—it is We Who provide for you and for them. (6:152)

According to the Holy Quran, the murder of a human being is illegal. Similarly the murder of a believer, of one's own children is against the law. Suicide is strictly forbidden in Islam. One who commits suicide is thrown into the hell.

Narrating the incidental murder of Abel by Cain, his brother, God in the Holy Quran prescribed it as law that whosoever killed a person, it shall be as if he had killed all mankind because he institutes the evil custom of murder and sets a cruel example for others. So collectively the first and foremost right of a man is his right to live which nobody may deprive him of.

(ii) Of the collective rights of man is his freedom to acquire the means of livelihood. When God Almighty granted man this right to him, He also granted him the right to procure the means of his livelihood. Says the Holy Quran:

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و الارض وضعها للانام

(a) And He has set the earth for His creatures. (55:11)

هو الذی خلق لكم ما فی الارض جميعا

(b) He it is Who created for you all that is in the earth. (2;30).

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و سخرلكم ما فی السموات و ما فی الارض جميعا منه

(c) And He has subjected to you whatever is in the heavens and whatever is in the earth. All this is

from Him. (45 : 14)

هو الذی جعل لکم الارض ذلولا فامشوا فی مناکبها و کلوا من رزقه

(d) He it is Who has made the earth even and smooth for you ; so traverse through its sides and eat of His provision. (67 : 16)

In short, it is the birth-right of every man to avail himself of all the means of provision made for him. None may interfere with the free for all human beings to procure the necessary means of livelihood.

Essential Needs of Man

The Holy Quran eloquently mentions, the essential needs of human beings when it says :

ان لک الا تجوع فیها و لا تعریٰ و انک لا تظمؤا فیها و لا تضحی

It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun. (20:119,120)

This means that every man who is born on the earth will be entitled to enjoy the facilities of food, housing and clothing. According to the Quran it is his birth-right which he must enjoy.

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Human Equality

The third collective right the Holy Quran has granted to man is the equality of all human beings. According to the Holy Quran all human beings are born equal. No child is born sinful as the Christians and Hindoos would have us believe.

Follow the nature made by Allah, the nature according to which He has fashioned mankind. There is no altering the nature of Allah. That is, all human beings are born pure and sinless. Again it says :

یا ایها الناس انا خلقناکم من ذکر و انثی و جعلناکم شعوباً

و قبائل لتعارفوا ان اکرمکم عند الله اتقاکم

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49 : 14)

According to the Holy Quran all men are born equal. No one is high or low by birth: All have a clean slate to write on. good or bad. The Holy Quran completes the circle of human equality from all angles.

يا ايها الذين آمنوا لا يسخر قوم من قوم عسى ان يكونوا خيراً منهم

O ye who believe! let not one people deride another people, who may be better than they. (49 : 12)

The Holy Quran places whole humanity on an equal footing from the point of justice and equity, All men have equal rights. Even enemies are to be treated justly for they are human beigs after all.

ولا يجرمنكم شنان قوم على الا تعدلوا اعدلوا هو اقرب للتقوى

واتقوا الله ان الله خبير بما تعملون

And let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do. (5 : 9)

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By ordaining the believers to treat their enemies with justice and equity, the Holy Quran means to inculcate that all men are equal. Even if the enemy has hindered you from the sacred mosque, you are not entitled to be transgressive towards him. And help one another in righteousness and piety; but help not one another in sin and transgression.

Freedom of thought and conscience

The distinguishing feature of man is his freedom of thought and freedom of conscience. Religion is dearest to a man's heart.

From time immemorial religion has been the bone of contention between man and man. The pages of history are full of bloody events brought about in the name of religion. People holding different views were put to the sword during the days of ignorance, Judaism and Christianity repeated this bloody drama during the time of their ascendency. Hindu history is full of bloody deeds committed in the name of religion. Denouncing the hostile attitude of the opponents of Prophet Shuaib, the Holy Quran quotes their statement, "Assuredly we will drive thee out O Shuaib and the believers that are with thee, from our town or you shall have to return to our religion."

Social and political freedom is the birth-right of man which Islam concedes to him; but above all, it is the freedom of thought and conscience which Islam has imparted to him. Says the holy Quran:

لا اكراه فى الدين قد تبين الرشد من الغى

There is no compulsion in religion. Surely right has become distinct from wrong. (2 : 257)

Elsewhere it says:

و قل الحق من ربكم فمن شاء فليؤمن و من شاء فليكفر

And say, O prophet, it is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve. (18 : 30).

As a matter of fact, the Holy Quran is the only heavenly book which has ordained respect for humanity, established rights of humanity and granted man his liberty of thought and freedom of conscience. The Holy Quran excels all other heavenly books in this respect.

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PART II

Rights of Individuals

The Islamic *Shariah* has assigned distinct and clear-cut rights for individuals as well as groups of men. It has allocat-

ed the rights of kinsmen as well as those of the poor and weak members of the society. Evidently from tbe Islamic point of view all men are the sons of Adam and hence all are on a par. But some of them stand nearer to one another than others being tied in bonds of blood relations. Islam, being the natural religion for man, pays due regard to natural ties and aportions due right to all individuals - kinsfolk, the poor and the needy and those who cannot ask for.

The "Rights" of the poor.

The Holy Quran so beautifully describes the rights of kinsmen as well as those of the needy that it is well-nigh impossible to draw a line of demarction between the two sets (of rights). Generally books on religion and ethics appeal to the wealthy for charity for the poor and the needy but the Holy Quran deems it necessary to establish the rights of this class of people. Bracketing together the kinsmen as well as the poor and the wayfarer, it says :

و ات ذا القربى حقه

Give thou to the kinsman his due and to the poor and the wayfarer. (17 : 27)

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Again it says :

و فى اموالهم حق للسائل و المحروم

And in their wealth is a share for one who asks for help and for one who cannot. (51 : 20)

How beutifully the Holy Quran pleads the cause of the poor and the needy when it urges the well-to-do to give the poor their due, their right and not as charity. If the wealthy and the well-to-do adopt this view-point of Islam, the poor will feel satisfied, and there will be peace in the land. Even the wealthy will feel that the poor and the needy are no burden to them. They will feel themseles morally elevated and a striking change will come over the struggle between capital and labour.

Parents' Rights

Of the kinsmen, parents hold a special status. Says the Holy Quran :

و قضى ربك الا تعبدوا الا اياه و بالوالدين احساناً ، اما يبلغن عندك الكبر احدهما او كلهما فلا تقل لهما اف و لا تنهرهما و قل لهما قولا كريما . و اخفض لهما جناح الذل من الرحمة و قل رب ارحمهما كما ربينى صغيرا .

The Lord has commanded, worship none but Him, and show kindness to parents.. If one of them or both of them attain old age with thee, never say unto them any word expressing of disgust nor reproach them, but address them with excellent speech.

And lower to them the wing of humility out of tenderness. And say, 'My Lord have mercy on them even as they nourished me in my childhood' (17 : 24, 25)

Elsewhere it says of them :

و وصينا الانسان بوالديه حسناً ، و ان جاهدك لتشرك بى ما ليس لك به علم فلا تطعهما الى مرجعكم فانبئكم بما كنتم تعملون .

And We have enjoined on man kindness to his parents ; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto me is your return, and I shall inform you of what you did. (29 : 9)

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And yet again it says :

و وصينا الانسان بوالديه حملته امه وهنا على وهن و فصله فى عامين ان اشكرلى ولوالديك الى المصير . و ان جاهدك على ان تشرك بى ما ليس لك به علم فلا تطعهما و صاحبهما فى الدنيا معروفا و اتبع سبيل من اناب الى ، ثم الى مرجعكم فانبئكم بما كنتم تعملون .

> And We have enjoined on man concerning his parents - his mother bears him in weakness upon weakness and his weaning takes two years. Give thanks to Me and to thy parents. Unto Me is the final return. And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in all worldly affairs ; and in spiritual matters follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do. (31 : 15, 16)
>
> And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months. (46 : 16)

In the verses quoted above the rights of parents and their respect have been particularly emphasized. Mother's respect is much higher than that of the father. No other religious book and for that matter, no other book worth the name enjoins so much respect for parents as does the holy Quran. This shows the superiority of the Holy Quran above all books.

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Children's Rights

After the rights of the parents, the Holy Quran details the rights of children, of which I will take up the following five :

(i) The fundamental right of a child (male or female) is that he or she should be allowed to live. He or she must not be killed for want of means of livelihood. God Almighty says :

ولا تقتلوا اولادكم خشية املاق

Kill not your children for fear of poverty. (17 : 32)

Parents are held responsible for bringing up their children and giving them the best of education according to their mens. says the Holy Quran :

و قل رب ارحمهما كما ربينى صغيرا.

(ii) And say, My Lord, have mercy on them even as they nourished me in my childhood. (17 : 25)

The word كما ربيانى (they nourished me) refers to the way the parents bring up their children. The better the training they receive, the more fervent and sincere the prayers of children for their parents. Here lies the secret of children's education by their parents.

(iii) It is incumbent upon parents to inculcate in the minds of their children right beliefs, high morality and right actions. Precept should also be followed by example couched in sweet words. Luqman's precept to his son as contained in the Quran may be cited as an illustration of the sweet and loving manner in which parents should instruct their children. Says the Holy Quran:

و اذ قال لقمان لابنـــه و هو يعظه يبنى لا تشرك بـــالله ؕ ان الشرك لظلم عظيم

"And remember when Luqman said to his son while exhorting him, O my dear son! associate not partners with Allah. Surely associating partners with God is a grievous wrong." (31 : 14).

(iv) **Prayers for children**

It is incumbent upon parents to pray passionately for the betterment of their children. It is their birth-right which parents owe to their children. The Holy Quran is eloquent on this point when it says:

ربنا هب لنا من ازواجنا و ذريتنا قرة اعين و اجعلنا للمتقين اماما

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And those who say, Our Lord, grant us our wives and children the delight of our eyes and make us a model

for the righteous. (25 : 75).

Again it says:

و اصلح لی فی ذریتی انی تبت الیك و انی من المسلمین

And make my progeny righteous also. I do turn to Thee and truly I am of Thy obedient servants. (46:16).

(v) Children's right of inheritance

There is a well-knit and well-organised system of inheritance in Islam. Just as parents have a share in the property of their children, similarly children, both boys and girls, are entitled to have a share in the property left by their parents.

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Wives' Rights

According to Islam the relation between husband and wife is a sacred tie. Husband and wife are, as it were, the two wheels of the carriage of humanity. Whereas Islam has defined the rights of husbands, it has equally defined the rights of wives too, which I shall take up just now. Briefly they are as under :

(i) Wives are entitled to own personal property. They are the owners of their property and have every right to use them as they like. According to Islam the marriage portion of a gift from the husband is one of the essentials of marriage. This gives rise to ownership of property. It is absolutely incumbent on the husband to pay off the dowry to his wife just before or after the marriage. Says the Holy Quran و اتوا النساء صدقتهن نحلة And give the women their dowries willingly and cheerfully. (4 : 5).

It is worthy of note that the Holy Quran concedes women the right to use their wealth as they like. They may lend, borrow or make a will. The apportioning of their property after their death will take place only when their will and debt, if any, has been duly paid off.

(ii) Husbands have been held responsible for the food, dress and pocket expenses of their wives. Husbands, as earning

agents, are guardians over their wives and as such they have to look after their wives' needs according to their means of income. To ask women to earn money is un-Islamic. It is the birth-right of the wife that her husband provide for her needs according to his means.

(iii) Consort with wives in kindness.

The Holy Quran exhorts husbands to associate with their wives in the best possible manner, to look after their needs and to pay due regard to their feellings and passions. The Holy Prophet (peace and blessings of God be on him) was very particular as to the feelings of his consorts. Says the Holy Quran :

يا ايها النبى لما تحرم ما احل الله لک تبتغى مرضات ازواجك
و الله غفور الرحيم

O Prophet ! Why dost thou forbid thyself that which Allah has made lawful to thee seeking the pleasure of thy wives? (66 : 2)

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The divines of the Ummah down to the Promised Messiah (peace be on him) all followed the example of the Holy Prophet. The Promised Messiah goes to the extent of saying that he who does not consort with his wife and her kinsmen is not of my fold. (Kashti-i-Nooh p. 26)

(iv) According to Islam the husband has to pray to God for the welfare and betterment of his wife and children. Offering prayers for the betterment of wife includes sincere efforts on the part of the husband which is reminiscent of a change for the better in his conduct towards his wife.

(v) Equality of social status for Women.

According to Islam women are socially on a par with men. Whereas they have certain obligations to perform, they have their rights which they can rightly demand from their husbands. Says the Holy Quran :

و لهن مثل الذى عليهن بالمعروف و للرجال عليهن درجة

And they (the women) have rights similar to those (of men) in equity; but men have a rank above them. And Allah is Mighty and Wise. (2:229)

From the spiritual point of view women have a fair field to march abreast with men if they act upon the teachings of Islam and get their reward. Says the Holy Quran:

من عمل صالحا من ذكر او انثى و هو مؤمن فلنحيينه حيوة طيبة و لنجزينهم اجرهم باحسن ما كانوا يعملون

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. (16:98)

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Again,

و من عمل صالحاً من ذكر او انثى و هو مؤمن فاولئك يدخلون الجنة يرزقون فيها بغير حساب.

"Whoso does good whether male or female, and is a believer - these will enter the Garden; they will be provided therein without measure". (40:41)

(vi) 'Women are entitled to a share in the property of their deceased husbands. Says the Holy Quran:

و لهن الربع مما تركتم ان لم يكن لكم و لد فان كان لكم و لد فلهن الثمن مما تركتم من بعد وصية توصون بها او دين.

And they (women) shall have a fourth of that which you leave, if you have no child; but if you have a child, they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt." (4:13)

This shows the Islamic Shariah has thoroughly safeguarded the rights of women.

Husbands' Rights

Husbands' rights fall under three categories :

(1) It is the duty of wife to provide a pure, peaceful and happy home-life for her husband. Says the Holy Quran :

فالصلحت قنتت حفظت للغيب بما حفظ الله

They (wives) should be chaste, not committing fornication, nor taking secret paramours. (4 : 26)

They should be obedient to their husbands, guarding their secrets with Allah's protection and looking after their property and bringing up their children.

(2) Husbands have a right to share the property left by their wives. Says the Holy Quran :

ولكم نصف ما ترك ازواجكم ان لم يكن لهن ولد فان كان لهن ولد
فلكم الربع مما تركن من بعد وصية يوصين بها او دين

And you shall have half of that which your wives leave, if they have no child ; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debt. (4 : 13)

(3) A wife should always be praying for her husband's spiritual as well as material welfare and betterment. It is a right which husband and wife should exercise reciprocally for each other.

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Rights of kinsmen

Besides parents, children, husband and wife, there are other kinsmen who fall under two categories viz., near and distant relations. The Holy Quran awards them shares in the property of the deceased. It says :

فات ذا القربى حقه

(a) So give to the kinsman his due. (30 : 39)

و ات ذا القربى حقه و المسكين و ابن السبيل و لا تبذر تبذيرا

(b) And give thou to the kinsman his due and to the poor, and the wayfarer, and squander not thy wealth extravagantly. (17 : 27)

و اتقوا الله الذی تساءلون به و الارحام

(c) And fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. (4 : 2)

و اولو الارحام بعضهم اولی ببعض فی کتاب الله

(d) And as to blood relations, they are near one to another in the book of Allah. (8 : 76)

From the verses quoted above, it is evident that God has fixed the dues of every kinsman according to the nearness or otherwise of their relations and believers are held responsible for the due payment of the shares.

Rights of non-relations and of classes of the poor

The Holy Quran says that the poor and the needy have also a right in the property of a well-to-do Muslim. Such people—orphans, the needy, the poor, wayfarers, financially broken-down (depressed) workers of the finance department, the indebted, slaves, mendicants, the deprived ones, a kinsman neighbour, a stranger neighbour, the companion by one's side, the wayfarer and those whom your right hands possess, new converts to Islam, the refugees in the way of Allah, widows, prisoners, labourers, the masters the subjects, rulers, the enemy at war etc.

The orphan is the most unfortunate of the poor and the needy.

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فاما الیتیم فلا تقهر

(1) The orphan, oppress him not (93 : 10)

کلا بل لا تکرمون الیتیم

(2) Nay, you honour not the orphan. (39 : 18)

ارأیت الذی یکذب بالدین فذلك الذی یدع الیتیم

(3) Dost thou not know that it is the deniers of the day of Judgement who reject the orphans. (107 : 45)

و ما ادرك ما العقبة ، فك رقبة ، او اطعم فى يوم ذى مسغبة ،

و يتيما ذا متربة

(4) And what should make thee know what the ascent is. The freeing of a slave, or feeding in a day of hunger, an orphan near of kin, or a poor man lying in the dust. (90 : 14-17).

و يطعمون الطعام على حبه مسكيناً و يتيماً و اسيرا

(5) And they feed, for love of Him, the poor, the orphan and the prisoner (76 : 9)

و يسئلونك عن اليتامى قل اصلاح لهم خير وان تخالطوهم فاخوانكم فى الدين

(6) They ask thee concerning the orphans, tell them that promotion of their welfare is an act of great goodness. And if you intermix with them, they are your brothers in faith. (2 : 27)

و لا تقربوا مال اليتيم الا بالتى هى احسن

(7) And come not near the property of the orphan, except in the best way which is useful to him. (17 : 35)

فات ذا القربى حقه و المسكين و ابن السبيل ذلك خير للذين يريدون

وجه الله اولئك هم المفلحون

(8) So give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek the favours of Allah and it is they who will prosper. (30 : 39)

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ما افاء الله على رسوله من اهل القرى فلله و للرسول ولذى القربى

و اليتمى و المسكين و ابن السبيل ، كى لايكون دولة بين الاغنياء منكم

(9) Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and for

His Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. (59 : 8)

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انه كان لا يؤمن بالله العظيم و لا يحض على طعام المسكين

(10) The wretch (disbeliever) did not believe in Allah, the Great and did not urge the feeding of the poor. (69 : 34)

In order words it is a virtue to feed the poor.

كتب عليكم اذا حضر احدكم الموت ان ترك خيرا الوصية

للوالدين والاقربين بالمعروف حقا على المتقين

11. It is prescribed for you, when death comes to any one of you, if he leave much wealth, that he make a will to parents and near relatives to act with fairness, it is an obligation on those who fear God. (2 : 181)

و اتى المال على حبه ذوى القربى و اليتمى و المسكين

و ابن السبيل و السائلين و فى الرقاب

12. And he (a believer) spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and for those who ask for charity and for ransoming the captives. (2 : 178).

قل ما انفقتم من خير فللوالدين و الاقربين و اليتمى و المسكين

و ابن السبيل و ما تفعلوا من خير فان الله به عليم

13. They ask thee what they shall spend. Say : Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the wayfarer. And whatever good you do, surely Allah knows it well. (2 : 216).

و لا يأتل اولوا الفضل منكم و السعة ان يؤتوا اولى القربى و المسكين

و الهجرين و فى سبيل الله و ليعفوا و ليصفحوا الا تحبون ان يغفر الله

لكم و الله غفور رحيم .

14. And let not those who possess wealth and plenty among you swear not to give aught to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and pass over the offence. Do you not desire that Allah should forgive you." And Allah is most Forgiving, Merciful (24:23)

و انكحوا الايامى منكم و الصلحين من عبادكم و امائكم .

15. And marry widows from you, and your male salves and female slaves who are fit for marriage. (24 : 33)

و الذين يبتغون الكتب مما ملكت ايمانكم فكاتبوهم

16. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them.

ان الله يأمركم ان تودوا الامنت الى اهلها و اذا حكمتم بين الناس ان تحكموا بالعدل

17. Verily, Allah commands you to make over the trusts to those cntitled to them. And that when you judge between men, you judge with justice (4 : 59)

ان الله يأمر بالعدل والاحسان و ايتاء ذى القربى وينهى عن الفحشاء و المنكر و البغى يعظكم لعلكم تذكرون

18. Verily, Allah enjoions justice and the doing of good to others ; and giving like kindred ; and forbids indesency, and manifest evil and wrongful transgression. He admonishes you that you may take heed. (16 : 91)

The above verses of the Holy Quran present a clear picture of the rights of all classes of men fixed by God Almighty.

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General Rights of the Public

The Holy Quran has laid down certain general rights for

the betterment of human society. Briefly they are as under :

و اذا قلتم فاعدلوا و لو كان ذا قربى

(1) And when you speak, observe justice, even if the concerned person be a relative. (6 : 153)

و اوفوا الكيل اذا كلتم وزنوا بالقسطاس المستقيم

(2) And give full measure when you measure, and weigh with a right balance. (17 : 36)

كلوا من ثمره اذا اثمر واتوا حقه يوم حصاده

(3) Eat of the fruit of each (tree) when it bears fruit but pay His due on the day of harvest. (6 : 142)

و قل لعبادى يقولوا التى هى احسن

(4) And say to My servants that they should speak that which is best. (17 : 54)

ادفع بالتى هى احسن

(5) Repel evil with that which is best (23 : 97)

يا ايها الذين آمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تستانسوا و تسلموا على اهلها

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(6) O ye who believe ! enter not houses other than your own until you have asked leave and saluted the inmates thereof. (24 : 28)

و اذا حييتم بتحية فحيوا باحسن منها او ردوها

(7) And when you are greeted with a prayer, greet ye with a better prayer or at least return it. (4 : 87)

لا تأكلوا اموالكم بينكم بالباطل

8. O ye who believe ! devour not your property among yourselves by unlawful means. (4 : 30)

و لا تبخسوا الناس اشياءهم و لا تعثوا فى الارض مفسدين

9. And O my people give full measure and full weight with

equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder. (11 : 86)

يا ايها الذين آمنوا اوفوا بالعقود

10. O ye who believe ! fulfil your compacts. (5 : 2)

و ان كان من قوم بينكم و بينهم ميثاق فدية مسلمة الى اهله و تحرير رقبة مومنة

11. And if he (the slain one) be of a people between whom and you is a pact, then the offender shall pay blood-money to be handed over to his heirs, besided freeing a believing slave. (4 : 93)

يا ايها الذين آمنوا كونوا قوامين بالقسط شهداء لله و لو على انفسكم او الوالدين و الاقربين ان يكن غنيا او فقيراً فالله اولى بهما

12. O ye who believe ! be strict in observing justice, and be witnesses for Allah, even though it be against your-selves or against parents or kindreds. Whether he be rich or poor, Allah is more regardful of them both than you are. (4 : 136)

و الذين هم لامنتهم و عهدهم راعون، و الذين هم بشهدتهم قائمون

13. And thoso who are watchful of their trusts and their covenants. (7 : 33)

و لا تصعر خدك للناس و لا تمش فى الارض مرحاً

14. And turn not thy cheek away from men in pride nor walk in the earth haughtily. (31 : 19)

و جزاء سيئة سيئة مثلها فمن عفى و اصلح فاجره على الله انه لا يحب الظلمين

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15. And the recompense of an injury is an injury the like thereof ; but whoso forgives and his act brings about reformation, his reward is with Allah. (42 : 41)

It is needless to say that the Holy Quran has laid down

complete and comprehensive rules so far as the general rights of human beings are concerned.

Before ending I may safely quote a tradition of the Holy Prophet of Islam (peace and blessings of God be on him) which emphatically deals with the rights of human beings.

عن ابی هریرة رضی‌الله‌عنه ان رسول الله صلی‌الله‌علیه‌وسلم قال أتدرون ما المفلس قالوا المفلس فینا من لا درهم له و لامتاع فقال ان المفلس من امتی من یأتی یوم القیامة بصلوة و صیام و زکوة و یأتی قد شتم هذا و قذف هذا و أکل مال هذا و سفك دم هذا و ضرب هذا فیعطی هذا من حسناته و هذا من حسناته فان فنیت حسناته قبل ان یقضی ما علیه أخذ من خطایاهم فطرحت علیه ثم طرح فی النار

Addressing a congregation. The Holy Prophet asked "Who is poor among you?" The companions replied.

"The poor among us is one who is penniless and has no property". "The poor among my followers", said the Holy Prophet, "on the day of Judgement will be one who will have said his prayers, paid the Zakat and kept the fasts of Ramazan, but in the same breath he will have abused this one and calumnicated that one, devoured the propety of another, spilt the blood of a fellow-being or beaten yet another. The goodnesses of the man will be allocated to those who were the victims of his aggression. In case nothing will be left of his goodnesses and he will still be owing something to his victims, then the evils of those victims will be allocated to this man and then he will be thrown into the pit of fire".

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The rights of people could not be too much emphasized.

MOON IN THE EAST

(XIX)

(A short biography of the late Khalifatul-Masih II)

(By A. G. Soofi)

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The Ahrars were after the scalp of the Ahmadies in full cry. They enjoyed the backing of the Congress, were in cahoots with some influential British officers, and were being financed generally by elements apparently friendly but covertly ill-disposed towards the Ahmadiyya Movement. Under the impact of this organized persecution the Khalifatul Masih II was inspired to launch a global counter-offensive aimed at not only the containment of the hostile campaign but simulteneously at the expansio of the movement to the ends of the globe. He announced a multiple demand plan which has come to be known as the Tahrik-i-Jadid, or the new activity for immediate implementation on community level as a purely voluntary contribution effort. Every member was required (1) to restrict his meals to one dish, should appreciality slash his clothing requirements with particular emphasis on simplicity, womenfolk in particular and not to waste money on jewelry and ornaments and make-up. Doctors were urged to prescribe in-expensive recipes and members were to keep off cinema, theatre, and circus shows and to economise on house furnishings and furniture.

2. Members should turn over to the community chest from 1/5 to 1/3 of their income as reserve fund to be available to the community for suitable investment and refundable to the depositors in the shape of cash or property of equal value.

3. A select committee was formed to combat the smut campaign launched by the enemy through presentation of our viewpoint and our case before the public.

4. Volunteers to undertake mission work in foreign lands

at their own expense or on bare sustenance level with small financial subsidy from the center.

5. Make donations for a special propagation program.

6. A batch of volunteers should offer to survey the whole of the Punjab and spot out best fields of propagation campaign. The volunteers shall be required to cover their respective area on cycle and shall receive rupees twenty apiece as their monthly allowance.

7. Employees of the government should proceed on three months' leave to stations assigned by the center to work as field missionaries at their own expense.

8. Some educated youngman should offer to work as dedicatees for a period of three years.

9. Farmers and farm hands have a lot of idle time which they could devote to mission work tailored to their capacities. They could for instance be detailed to areas where they have non-Ahmadi relatives, for propagation work among them.

10. Educated members, doctors, lawyers and other well-employed intellectuals should take to addressing public meetings to acquaint people of the blessings that came their way after joining the movement.

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11. A fund should be placed at the disposal of the Khalifa for meeting emergent situations.

12. Pension-holders should volunteer for service of the movement.

13. Children of members living in outstations should be enrolled in the schools and institutions at the centre so that in the atmosphere obtaining there they may grow into highly responsible members, sensitive and responsive to the demands of the movement.

14. Well-to-do members should let the center decide the educational line their sons should take so that their talents are

directed to the channels they are best suited for, a further advantage being a planned dispersal of talent in all fields evenly so that Ahmadies may participate in all the branches of public administration.

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15. Unemployed youngmen should leave the country and make for foreign lands and find for themselves useful employment

16. Members should cultivate the habit of engaging themselves in manual work ; the local Ahmadies to make themselves useful in leveling up lanes and alleys, in keeping streets clean and clearing drains and repairing public buildings. They could collec tively work in different areas on fixed days and clean up the whole mess.

17. Unemployed should take up something to keep themselves engaged even if the turnover is insignificant.

18. As many members as can afford should build houses in Qadian and thus strengthen the center.

19. Those who cannot subscribe to any of the foregoing items could help the movement through their prayers.

The executives were required to publish these demands to acquaint male members of the community and leave it to every individual to decide for himeelf but, the Khalifa-tul-Masih said, female members should be alerted with persistence to their resposibilities in this behalf. He was sure about the success of the new scheme and visualized prophetically a tremendous future for it "Even if both friends and foes desert me, God will come down from heavens Himself and rear up this building", he declared.

The call evoked a hearty and thundering response from the members and money started pouring in and volunteers came forward eager to have a chance to leave their hearths and homes their careers and plans, their families and their homeland to plant the flag of Islam in distant countries and among strange people. The first batch of volunteers left on May 6, 1935 for Far East.

Collection exceeded the demand by over a hundred thousand rupees.

Simple living became the distinguishing feature of Ahmadiyya life and spiritual conquest of the world both the immediate and the long-range goal.

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The Muslim public in general and the non-Muslim intellegentsia in particular noted with unstinted admiration the revolutionary character of the charter the Khalifa-tul-Masih had promulgated and the fervour that marked its reception by the community as its new testament. Even the Ahrar hot-head Maulvi Habibur Rahman Ludhianvi was forced to say "We are hostile to Mian Mahmud, at the same time we admire him. Look, he asked of his community which is no more than a straw at the mercy of the wind in India 27000 rupees. It gave him a hundred thousand. He next asked for 11000 rupees. It offered double the amount".

The Ahrar chief Bokhari appealed to Muslims for funds at an Amritsar mosque. They heard him and dispersed without handing out a penny.

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The Khalifatul Masih had launched the new scheme to meet not only the challenge of the Ahrar and government combo, an immediate necessity but he had also in his long view far-reaching objectives. He aimed firstly at changing the entire mental outlook of the community by cultivating in them a sense of preparadness for emergencies as a normal pattern of attitude; secondly at creating among the members the sense to subordinate personal interests to those of the movement so that it may be easy for them to make sacrifices, thirdly plugging all the breaches in the interests of overall defence, fourthly adding new dimensions to the counter-attack strategy, fifthly dissipating the influence of western culture, sixthly by making prayer a part of the curricula he aimed at bringing the rich and the poor closer through disinfection of arrogance and pride, seventhly to prepare a large number of field workers, eightly at fortifying the center against raids from outside, ninethly extending the contacts of the community to more

than one government so that Ahmadies are not left to the mercies of only one governnment. He was of the view that religious communities that were spread far and wide in different lands could not be crushed. "When the voice of a community can rise from the whole world, people fear it and a community that has friends all over the globe cannot be attacked easily", he rightly believed.

Some weaklings and a sprinkling of hypocrites voiced the opinion that by announcing the new scheme the Khalifatul Masih had started a war on the government and feared that the parties were totally ill-balanced, the community being a smallfry. The Khalifatul Masih agreed with their view but said that the government was a small fry and the movement the bigger power "the people of God the Supreme, never perish. Governments are blotted out but never the Divine dispensations" 'Alfazl Jan 4, 1935).

New missions in foreign countries and new foundations in India were started where students flocked to learn and workers undertook to mount the countrywide propagation compagin.

An industrial home and a boarding house were started in Qadian where resident students were required to take to exercises beneficial in intellectual and physical build-up.

Students were to hold courts to punish delinquents among them. They were also to run their own mess, were to be trained in good behaviour and enlightened about the past glories of Islam and the present disintegration by means of charts. The supervisors were required to watch the inclination of individual students so that their parents may be advised to plan their future careers accordingly.

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In December 1937 the Khalifatul Masih II extended the New scheme from its initial 3-year course to a ten-year tenure and named it Daftari avval, or the first draft, adding to the original demands five additional items :

1. Members shall allow womenfolk their due share in property.
2. Consider the feelings and the susceptibilities of the female members.
3. Every Ahmadi shall be an honest trustee.
4. Members of the community should engage themselves in public service, in manual work and personally undertake to keep their villages hygenically clean.
5. Every member should resolve to refer to community courts all claims not required to be refered to government courts under law, for judicial determination in the light of the laws of Islam.

The Khalifatul Masih next appealed for volunteers prepared to work as life-long dedicatees. He wanted men who were prepared to accept a life of austerity and willing to take the consequences of their mistakes and should at once offer to terminate the contract when the dedicatee felt he no longer could honestly observe the terms of the assignment. The dedication scheme, the Khalifatul Masih believed, could play an effective role in wiping out lying and perjury so rampant in the Indian society. "We need men who would not budge from their posts except that their dead bodies should fall a foot towards our direction and not fall behind", he said.

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Fazle Omar Research Institite was another landmark in the educational field to promote studies at scholarly level in the field of sciences. The Khalifatul Masih revived the Hilfalfazul, an early institution founded by the Holy Prophet to protect the interests of the weaker members of the community who were denied their dues by the haughty prestigeous. Intensive training arrangements were made for the benefit of the volunteer dedicatees who were-required to qualify in the Quranic sciences, in Hadith, in exegetics, in philosophy and allied branches of divinities.

The new scheme had been devised to meet an emergency but its

immediate results were found so astoundingly encouraging that most of its features were incorporated in the permanent program of the community.

In December 1945 a batch of nine missionaries took their posts in different capitals of Europe to call the war-torn western nations of Christiandom to the peace of Islam under the aegies of the Promised Messiah. It was a new experience for many white people, the tide of spiritual conquest had started in the reverse direction, from the East to the West. Europe was hearing the message of Islam through person to person appeal, the crescent was advancing pen and not threatening with sword.

The new scheme has since grown into an institution with a tremendous organization and has come of age as an independent unit of the movement concerned fully with the propagation activity of the Community in foreign countries. It has its own independent budget, its sources of income having been clearly marked out.

A printing press and an oriental and religious publishers company was another step taken by the Khalifatul Masih to meet the growing demand of literature in overseas missions of the movement.

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An academy to train missionaries was another measure of far-reaching importance taken by the Imam.

In the course of the years, before world war II, the Tehrike Jadid (New scheme) had made great progress in Asia, Europe and America. After the end of hostilities when the mighty fell and once prosperous countries became a devasted wilderness, stark misery gripped millions, the new scheme filled the spiritual vaccum evoking a very encouraging response in many areas. It was put on the map in 1934 with a target of 27500. Before its first birth anniversary it had grossed over one hundred thousand. Its total income from its initial year todate has exceeded sixty million rupees. The oraganization established missions in Ceylon, Burma, Singapure, Malaysia, Indonesia, Borneo and Fijji Islands, Thailand, Phillipines, China, Japan in South East

Asia, in Iran, Jordan, Lebanon, Ethipia, Aden and Syria in Middle East, Hungry, Albania, Yugoslavia, Italy, Poland, Holland, Germany, Switzerland, and Spain and Denmark in Europe, in Sierraleone, Ghana, Ivory Coast, Gambia, Nigeria, Tanzania, Yuganda, Kenya, Togoland and Liberia, in Africa and in Washington, Philadelpia, New York, Dayton, Pittisburgh, Detroit and Chicago in North America and in Argentina, and British Guina in Souih America and in Trinidad in West Indies.

The New scheme established 57 schools and colleges overseas. They are mostly staffed by the native converts.

The mosques built in the foreign countries under the auspices of the New Scheme run into hundreds, and are to be found in all the continents. Six are situated in Europe and four in the United States of America, 25 in Nigeria 35 in Sierra Leone, 163 in Ghana, 7 in Kenya, 2 in Tanzania, 5 in Yuganda 3 in Gambia, 1 in Palestine 2, in Burma, and 51 in Indonesia.

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The Tehrike Jadid issues weeklies, monthlies and quarterlies totalling 25 from various countries. Its literature ranges from the voluminous commentary on the Holy Quran by the Khalifatul Masih II in English to translations in English, German, Dutch, Sawahili, Yoruba, of the Holy Quran, to scholarly works on Islam down to booklets, pamphlets, tracts and brochures on a vast range of subjects related to religion and its importance to man and its validity in the modern era, in different languages. The Tehrike Jadid represents the spirit of the Ahmadiyya movement, its challenge, its appeal, its message and its content. it is the voice of God calling men to Islam, to peace through obedience to Him, in a spirit of brotherness. It is the winning champion of the Holy Prophet Muhammad and is a monument to the faith of its prime builder the Khalifatul Masih II in the future glory of Islam. The Khalifatul Masih foresow vast fields of expansion work in the world. He saw no end to the sacrifices that had to be made to get the message of Islam to every soul

and he believed that the day was not far off when his ambition to see two million workers in harness come true through holy men God would raise in His good time. In his testament to his successors in office he laid down that they should spare no effort in winning mankind over to Islam to the last man.

Conference

The 1935 Ahmadiyya consultative Conference was held in the hectic days of Ahrar agitation to meet their mounting offensive. The members had pledged to keep the flag of Islam aloft and to die in saddle holding it aloft. The Amirul Mominin had warned them "it is quite possible that this conflct does not end in our life time. The sword of steel is not in action now but the sword of events, of time and of death is there. It might work. Then are you willing to see this flag half-mast? Our age has been called by God and His Prophet the last age, our sacrifices should also be to the last".

The community honored its pledge. The Ahrar were thoroughly beaten.

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Dr. Sir Muhammad Iqbal, the national poet of India, had been greatly chagrined at the success achieved by the Kashmir Liberation movement under the leadership of the Khalifatul Masih. Since during the short period he headed the Kashmir Committee he not only failed to muster any public support for the campaign but could not even maintain the tempo-of actfvity and resigned the office. Frustrated and thoroughly angry over his own inadequencies the poet, - philosopher ventilated his wrath through a demand for excommunication of the Ahmadiyya Community on basis of heresy. In his learned opinion the British should have taken prompt action against the founder of the Ahmadiyya Movement at the very incipient stage as had the Roman Empire acted against Jesus of Nazareth in the inter ests of the Hebrew people.

Unwittingly the learned Doctor had by bracketing the

Promised Messiah with the Jewish Messiah of Nazareth endorsed the bonafides of the founder of the Ahmadiyya dispensation.

In a rejoinder to Dr. Iqbal, the Khalifatul Masih II reminded him that it was he who had proposed his name for the presidet-ship of the Kashmir Committee in 1931 knowing well his beliefs which had not changed since and which had qualified him for heading a Muslim body. He further reminded Dr. Iqbal of his lecture at the Muhammadan Anglo-Oriental College Aligrah in 1911 when he had claimed that a true pattern of Islamic character had emerged in the Punjab in the shape of the community called the Qadian sect.

A Directive

In his directive to the outgoing missionaries the Khalifa-tul Masih II stressed the importance of (1) total reliance on God (2) deep study of the Holy Quran (3) working only for the pleasure of God and not for public applause (4) prayer is a weapon and no soldier stays unarmed (5) It is the duty of a believer to help the poor and engage in public welfare work (6) discipline and respect of law and social etiquette are part of Islam.

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Journey to Sindh

The Khalifatul Masih II visited Sindh in May 1935 and gave a well-attended public lecture in Hyderabad.

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Quetta earthquake

Quetta was struck down by a severe earthquake. The city perished and with it some 80 % of its population. There was mourning all over India. The Amirul Momineen rushed a medical mission with substantial supplies to the scene of the tragedy and appealed to the community for funds and volunteers to help the survivors. The Promised Messiah had long warned mankind against earth-quake disasters and pestilences and wars and floods. Another sign had appeared.

In the middle of July Ibne Saud the heir-apperent of King Ibne Saud of the Hedjaz paid a visit to the London

Mosque where he was entertained to dinner by Imam Abdur-Rahim Dard. Among visitors to the mission were Professor Gibb, Sir Abdul Qadir and Ambassadors of U.S.A. and Barazil and Mexico and Arab states.

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King Saud & Ahrar

King Ibne Saud of the Hedjaz was not very popular with the Ahrar since they were not receiving any subsidies from him. In order to blackmail the Sultan the Ahrar press took up a press report about a proposed oil prospecting and mining contract between him and a foreign company and since it could be capable of an interpretation favoring interference by the foreign contracting party in its internal savoreignty the Khalifatul Masih had managed to convey a warning to the Sultan in this behalf. Since the Khalifatul Masih II gave high priority to peace and tranquallity in the Holy places in Mecca and in Medina in particular and in the Hedjaz in general, he had time and again abstained from even registering a mild protest against the pers e-cution of Ahmadi pilgrims in the sacred land. The Khalifatul Masih II advised the Muslim public against lending the mselves to the anti-Saudi agitation directed at undermining his prestige and help the Sultan by organizing a strong mass opinion in his favor and also through prayers so that foreign elements dare not make an encroachment on the sovereignty of Hedjazi Kingdom. The Khalifatul Masih II took strong exception to the Ahrar line and condemned attempts calculated to undermine the prestige or stability of the Hedjiz government irrespective of its complexion - whether it was headed by Sharif Husein or by the Saudies, for him all that was important was that it should enjoy full measure of security. He was at the same time jealous of its independence and would brook noforeign interference or possibility of interference in its internal affairs.

The Ahrar were deeply grieved over their loss of face before the Muslim public. They made another attempt at a political come-back through mud-slinging against the Ahmadiyya Community and came up with the sordid allegation that Ahmadies cared more for the founder of their movement than for the Holy

Prophet and regarded Qadian in greater reverence than Mecca and Medina. The Khalifatul Masih challenged them to substantiate their lies with the slightest shred of evidence in the writings and teachings and talks and literature of the Ahmadiyya leadership and Ahmadiyya Community. He further invited them to a prayer dual (Mubahila) on the issue at any time on any conditions with large or small groups of participants as it suited them. The Ahrars were past masters at pervercation and had well learnt the art of the eel—slipping through awkward situations But all the tricks their nefarious trade had taught them were of little avail against the persistent poundings the Khalifatul Masih II gave their leadership. They however took the opportunity of making the issue an excuse for a congregation at Qadian. At the pretext of offering their congregational Friday prayer there they invited the rabble to join them at the Qadian non-Ahmadi mosque for the purpose. The Punjab Government for the first time in the Ahmadiyya - Ahrar controvery fearing a serious threat to peace banned the Ahrar proposed gathering in Qadian and arrested Attaullah Shah Bokhari who was later sentenced to four months' imprisonment, in fulfillment of a vision of the Promised Messiah about a man snatching away his cap and later rushing to take off his turban but being apprehended and arraigned before a court where he earned a sentence of four months' imprisonment (Al-Bdar Nov. 28, 1902)

The Khalifatul Masih II married his cousin Sayyida Mariyam Siddiqa, daughter of Dr. Mir Muhammad Ismail, on September 30, 1935.

He laid the foundation stone of the new guest house in Qadian on November 2.

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The National League

The National League corps a volunteer body had done splendid work as body guards of the Khaifatul Masih, as watch and ward around the garden cemetary, the institutional buildings of the central organisation and on the occasion of the annual gathering. Their performance won the pleasure of the Khalifa Masih II who praised their work in very generous terms.

MISSION ACTIVITY

Ahmadiyya Hospital, Foundation laid at Ijedu-ode Nigeria

Foundation stone of the Ahmadiyya Hospital, at Ijebu-Ode was laid on Saturday, 13th October, 1973 in a brief and cheerful ceremony attended by a large gathering. A great number of dignatories from the town participated. Members from nearby Ahmadiyya Missions also came to attend the ceremony. Hon : Justice A. R. Bakare was the Chief guest and the chairman at the function.

The ceremony started with the recitation of the Holy Quran by Maulvi Majid Ahmad. It was followed by the introduction of Chairman and other distinguished guests present, in the meeting. The Amir Maulvi M. A. Shahid delivered an address explaining the plan of the Ahmadiyya Muslim Mission as announced by Hazrat Khalifatul Masih III to establish schools and health centres in the Federation, for the purpose of extending cooperation to the Government in providing educational and medical facilities to the people. He disclosed that a qualified doctor had already reached to take charge of the proposed Hospital at Ijebu-Ode, and as soon as some part of the building was completed, medical treatment will be made available to the people.

The foundation of the building was formally laid by the Chief guest Hon : Justice A. R. Bakare, the Amir Maulvi M. A. Shahid, Mr. Bakare President Ahmadiyya Muslim Mission, Alhaji R. A. Bushari Chairman Idadan Circuit, Alhaji Kuku Chairman— Ijebu-Ode Mission.

Later, Alhaji Busari in a brief speech promised full cooperation on his part to Dr. A. R. Ghani Incharge of the proposed hospital.

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In the end the chief guest and chairman Hon : Justice A. R. Bakare, chairman, of the Nusrat Jehan Committee, delivered his closing speech. He explained the purpose of the Nusrat Johan scheme, known as "Leap Forward Plan". He said that three clinics and two schools had already

been started under this scheme. It was planned, he told, that four secondary schools and ten health centres be opened in the space of 5 to 7 years.

The ceremony concluded with the closing prayer led by Maulvi Roshan Din.

Ahmadiyya Movement Urged to Extend Medical Officer's Stay

The Asokore Project and Welfare Committee, at a meeting held last night appealed to the Ahmadiyya Movement in Ghana to consider extending the tenure of office of the Resident Medical Officer of the mission's hospital at Asokore Ashanti, Dr. S. G. Mujaba.

In a resolution, the committee noted that Dr. Mujtaba's local knowledge and experience had made him an asset to the nation as a whole.

Dr. Mujtaba is expected to leave the country for good within the next few months.

The resolution said, the hospital of which Dr. Mujtaba is in charge, serves not only patients from Ghana but also from neighbouring African countries, such as the Ivory Coast, Nigeria, Upper Volta and Togo.

It is on record that of the 2,500 major operations Dr. Mujtaba has performed in his two and half years' service, there has not been a single fatality.

(*The Pioneer*)

Another newspaper said:

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Doctor must stay

The Asokore Projects and Welfare Committee has at a meeting here appealed to the Ahmadiyya Movement in Ghana to consider extending the tenure of office of the resident medical officer Dr. R. G. Mujtaba of the mission's hospital here.

In a resolution, the committee noted that Dr. Mujtaba's local knowledge and experience had made him an asset to the nation as a whole.

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